

The Foochow Messenger



VOL. V, NO 1.

FOOCHOW, CHINA.

JANUARY 1908.

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FOOCHOW COLLEGE.

President, Rev. L. P. Peet, Yale '85 and '88.

ESTABLISHED 1853; TEACHERS 16; STUDENTS 237; GRADUATES SINCE 1894 ARE 66; GRADUATES AND FORMER STUDENTS ARE AT WORK IN 7 PROVINCES AND FIVE COUNTRIES.

BUILDINGS: ONE RECITATION BUILDING, ONE DORMITORY WITH ACCOMMODATION FOR 200 STUDENTS, ONE RECITATION BUILDING AND DORMITORY COMBINED, ONE SMALL ADMINISTRATION BUILDING.

Needs: a Science Hall Estimated cost \$10,000.

Library 2000.

Assembly Hall 5000.

Endowment of 200,000.

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FOOCHOW CONGREGATIONAL THEOLOGICAL SEMINARY

Dean, Rev. L. Hodous, Hartford 1900.

THEOLOGICAL TRAINING BEGUN IN 1853. TEACHERS AND LECTURERS 6; STUDENTS 5; GRADUATES SINCE 1895 ARE 43; IN ACTIVE SERVICE 35.

Needs: a building for the housing of the school.

Estimated cost \$10,000.

Endowment 50,000.

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FOOCHOW GIRLS' COLLEGE.

Miss E. M. Garretson, Principal.

LOCATION, PONASANG; ESTABLISHED 1854; TEACHERS 14; STUDENTS 102; GRADUATES 65; BUILDINGS: A DORMITORY AND RECITATION HALL COMBINED.

Needs: Endowment \$100,000.

THE FOOCHOW MESSENGER

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A TOUR AMONG SHAOWU OUT-STATIONS.

I have just visited five of our outstations to the south and west of Shaowu. The objective point was Kien-nen, a busy city eighty-five miles to the south west. I traveled in a circle so as to include as many as possible of the outstations without retracing my steps.

I started in a sedan chair with two bearers but their opium smoking caused so much delay and annoyance that I dispensed with their services and walked. The weather was perfect for walking, much like early Oct. in the United States, cool, except in the middle of the day. The route lay through a beautiful mountain region with narrow valleys terraced with rice fields and the mountains sharp and bold in outline, covered with forests of pine and bamboo. The road usually followed the course of small rivers foaming with numerous rapids and falls. For several days we traveled through a red-sandstone region with precipitous cliffs from five to eight hundred feet high and hills of peculiar shapes. The last of the

rice was being harvested, by the primitive methods of two thousand years ago, and the deciduous trees enlivened the scenery with many beautiful colors.

Touring here one has to take along the bedding, food and cooking outfit needed on the journey. In addition there was a load of medicines and instruments and printed matter for the Chinese. One man carried ninety pounds and the other seventy pounds, from fifteen to twenty-seven miles a day. We traveled one hundred and eighty-five miles, of which I walked one hundred and fifty-five miles. This was no hardship but a great pleasure, except for the fact that the narrow foot-path called a road is paved with small rounded stones made smooth and slippery by thousands of sandaled feet and often badly broken and out of repair so that one soon became a little footsore. This and the vermin in the Chinese inns where I spent three nights were the only unpleasant features of the journey.

I usually reached a chapel in the middle of the afternoon and saw patients until bedtime with an intermission for a hasty supper followed by a short gospel

service with the Christians and others who gathered at the chapel. Other patients came early in the morning and kept me busy until it was time to start on to the next place. Ordinarily when on a tour we can go more leisurely devoting a longer time to each chapel, and this is, of course, a much better way; but this year Dr. Walker is on furlough in the United States and Mr. Storrs and I are left alone to carry on the work which would require six men to do it properly, so we have to make the most of our time. But even these hurried visits seemed worth while. In each place a number of cases of severe illness were seen, beside many less important. Over five thousand grains of quinine were dispensed and several pounds of other medicines. The preachers and Christians were cheered and interest quickened by the presence of the missionary. The preachers are always eager to have us pay them a visit, and at such times we come nearer to them and learn to know them much better than when they come to Shaowu. I found that faithful work was being done in all the places except one, where there was friction between the preacher and members, so he will have to be transferred, but this church is planning to raise eight hundred dollars to build a chapel, hoping that the mission will add two hundred dollars to that sum.

At one chapel I found the preacher, Mr. Fan, daily teaching a class of boys and girls in addition to his preaching. He is

a quiet young man but evidently much loved by his church. His family consists of a wife and four children. I do not see how he manages to feed and cloth them on a salary of three dollars and a half, good a month, which is the pittance he receives from the mission. He has no other source of income unless possibly small gifts from those who know how hard-pressed he is. Few of our preachers have a salary sufficient to provide for the barest necessities. Some of them are suffering for lack of sufficiently nourishing food and many, perhaps most of them, are contracting debts. But the mission can do no more for them as the appropriation for Shaowu has been over-expended each year for several years.

At Kien-nen, the largest city I visited, the preacher, Mr. Uong, is one of the ablest of our young men, as well as a most energetic worker. He is supported entirely by Chinese contributions. He has carried a heavy load the last five years in the building of the church there at a cost of eighteen hundred dollars, of which fourteen hundred came from the Chinese. Only a born leader could have carried the undertaking through. He built in faith and incurred a large debt, yet all but about forty dollars has now been paid so he feels lighter hearted. It is a fine plant, having besides the auditorium, twelve light and airy rooms for parsonage and visiting missionaries and a building for the day school. But best of all, it is the home of a strong,

well instructed church. I spent two very busy days here and wished it were possible to yield to their pleading to stay longer.

At the last place visited, two days journey southwest of Shaowu, the work is very new, as this is the first year that a preacher has been stationed there; but the Christians seem much in earnest. The present chapel is a hired building, but there are good prospects that they will soon own a chapel.

The preacher is a good worker. In his previous parish he inspired the Christians to purchase a house and repair it for a chapel, becoming personally responsible for a considerable sum, which he is still paying back, though he has been transferred to a new field.

E. L. Bliss.

A BIBLE WOMEN'S CONFERENCE

Altho Kuliang was unusually delightful this past summer yet even in June we were beginning to make our plans for our return to Shaowu. It is always well to begin early in China.

So the last of June arrangements were made with a boatman to take us up river starting Sept. 9th. Soon after plans were consummated for a Bible Conference for the women of the lower part of our field to be held at Long-keu, Sept. 17 and 18th.

The first week of September passed and no boatman appeared, so we sent the cook down the mountain to Foochow to see

what he could do about getting another boat. He was successful in finding a boat, and also bought our winter supply of groceries, besides building material for the new house at Shaowu, including hardware, glass and cement.

Among other things were a pulpit for the church at Kien-nen; a sample desk for the girls' school, books and slates for the same, to say nothing of 200 pounds of salt, and personal belongings.

Some of the freight-boats going from Foochow to Shaowu take two months, so we put some of our things on a small boat that we might not be too heavily laden and so prevented from making our regulation speed up river about two weeks.

One who is unaccustomed to the "floating palaces" of the River Min, our boat 11 x 50 ft., laden with the afore mentioned merchandise, eight boat men, the cook, his wife and two babies, and two coolies, and lastly, three missionaries, might have thought we were in rather cramped quarters. We generally think so too for the first day and then we get used to it and settle down to regular living.

We are allowed a space about nine feet square in which to live, sleep, eat, etc. It is generally a little over five feet high in the middle, so if you happen to be rather tall, you are apt to acquire a kink in your spine.

In the adjoining fifteen feet the boatmen live; here they row by day and sleep by night and eat whenever the fancy takes

them. The food both for Chinese and foreigners is prepared in the stern and on a damp day when the "pungs", bamboo covers, are over the whole boat the smells and smoke are some thing to remember, and for days afterward one can almost taste those savory dishes of which the Chinese are so fond.

The boatmen, themselves, are a never ending source of interest. On this trip we had five hard working boatmen and three invalids who seemed to be traveling for their health. One of these however acted as pilot. He knew the river and had been up and down it many times with the missionaries. We fear that his best days as a boatman are over for he seems to be afflicted with a disease bordering on leprosy, at least it is as disagreeable.

When we found that it would be impossible to make the trip by boat to Long Keu by the date planned for the meeting, we decided to take "chairs" from Yen-ping, a city about forty miles below Long Keu on the river.

The trip is one which we had long wished to take as it takes us through some of the most beautiful scenery in this "Switzerland of China."

We started from Yen-ping promptly at 6 a. m. on Monday and had a beautiful morning ride for an hour or two along the banks of the river and then struck inland. About eight o'clock we began the ascent of San-tsien-bie-bah-kan, which means the pass of 3,800 steps.

The mountain is very steep

and rugged and it is not possible to ride much of the way up, in fact we climbed the entire mountain. We did not count the number of steps ourselves but we are well satisfied to accept the statement of the "ancients" for it certainly feels like that many.

A more beautiful mountain climb could hardly be imagined. We found ourselves saying at every fresh turn as the path led upward, "the most beautiful we have seen in China." The path winds up a narrow gorge piled high with huge boulders of rock and just then radiant with all the glories of the heavy September foliage, making it almost like a jungle of palms, ferns, bamboos, banana trees and many, many varieties of beautiful flowers, lilies, begonias, sweet peas and wisteria. Every backward glance gave us charming glimpses of the river for miles and miles flowing down from our own Shaowu land. When at last we stood at the top of the pass we could see the river in seven distinct places as it wound like a thread of silver through the valley below us.

Our coolies seemed decidedly pleased with our mountain climbing prowess and assured us that our "good fortune was indeed very thick" and that without a doubt we would reach our destination by night, a thing that we were very desirous of doing.

The descent of the mountain was much more gradual and by alternate walking and riding, by resting the coolies in the heat of the day, at seven o'clock in the

evening we found ourselves just outside of Iong Keu.

As this Bible Conference was a new departure in our field, except in the city of Shaowu, and also owing to the fact that there had just been some persecution and serious threats concerning Christians in Iong Keu, we were not sure just how successful our venture might prove.

We were reassured however, by the warm welcome that we received and the number who came out to greet us. We found over fifty delegates present from distant places, many of them having walked a day's journey, carrying a baby.

We were so fatigued with our journey that we retired at once to the "prophet's chamber," a small room built in the gallery of the church, and after a bath we were glad to welcome the bed boards that were awaiting us. To save expense we had not carried our bedding and food with us as we sometimes do; this time taking our mosquito net, pillows and rugs and a little bread and butter.

The next morning we were awakened by the sounds of slaughter and from our window we discovered that they were killing the "fatted calf" at the front door of the church. We might have witnessed the killing, skinning and dressing if we had so desired.

All preparations were made for entertaining the guests and 130 sat down to the tables for dinner the first day, those who lived near enough going home. Some of the Chinese remarked

that Christianity made a difference in the men. Several of the men came to care for the babies while their wives attended and took part in the meetings; and even prepared and served the meals. Christianity does not do more along these lines for the men at home.

It seemed good to see the school girls again and to hear them speak, altho they were compelled to use what promises to be the national language, Mandarin, instead of their native dialect. We were proud of them, for not all preparatory school girls at home would be capable of making a public address in a language other than their own.

As far as languages were concerned one might almost have imagined themselves living in the time of the confusion of tongues or longf or the Pentecostal gift. Iong Keu is so near the edge of our field that the brogues are many and varied. Four different and distinct languages were spoken in the meeting and countless brogues. Probably no one understood all, but each understood some and carried away much enthusiasm as well as helpful teaching.

The meetings were all well attended, about two hundred being in attendance at each meeting.

All the women were very grateful for the meeting and every one seemed to feel that it was a decided success.

Dr. Bement and the boat arrived near the close of the last day of the meeting in time to meet the people, treat numerous patients and distribute staple

medicines for the various out-stations represented and which are seldom visited by any physician.

A delegation met us at Iong Keu from one of our out-stations which had not been visited for a long time, pleading that we go over and help them plan for the erection of a new church home. The site had been contributed and at a recent Sabbath service over \$100. contributed by the handful of Christians. Who will help these people build their church at Li-deu?

Another delegation came from Kiau-tau (bridge head) asking that we visit them as their little church had not been visited since Dr. Bement was their four years ago. Miss Bement accompanied them home and was glad to take this little trip and see the work of one of her school girls, who during vacation had gathered together a few children and women to study. As she sat at the organ with the children around her singing, it did not seem so far remote from other like meetings attended in other lands. Miss Bement also met the people of the church in a service.

In spite of the fact that the entire trip had been most pleasant and we trust not without profit, we were glad to reach Shaowu the first of the next week and get the Girls' School in shape for its fall opening, forward the work on the new W. B. M. I. house and meet the countless patients, who were anxiously waiting for the doctor's coming.

ANNUAL MEETING AT SHAOWU.

The annual meeting for the Shaowu field was held in Shaowu the latter part of November. While the meetings were not marked by any remarkable and special manifestations of the presence of the Spirit as was evidenced a year ago, yet we feel that at all times there prevailed a quiet and earnest desire to know and do God's will. We believe that the plans formulated in the meeting and carried out in this spirit will make the next year of Christian work in Shaowu one of marked advance.

Of course we missed the presence of Dr. Walker but he was remembered earnestly in prayer and prayers are now being offered for his return in time for the meeting a year from this fall.

It would be impossible to describe the meeting in detail here, but there were two sessions in which we are sure you would be interested, as they show more clearly the spirit which predominated at the meeting.

The missionary body had discussed the plan of organizing a Home Missionary Society for work in the Shaowu field. Mr. Storrs had drafted a constitution to present to the conference and had consulted with the pastors, but it was difficult to tell just how the matter would be received by the preachers and lay workers represented.

To our great joy the movement was received with open and evident enthusiasm.

The plan is much the same as

the one adopted at Foochow. It is an organized body of Shaowu people banded together for the support and carrying on of missionary work in the Shaowu field. Every church or individual who pays the sum of \$5 is entitled to one vote in the management of the organization both as regards election of officers or the distribution of funds. Any individual is entitled to subscribe for as much as he desires and his privileges as a voting member are in proportion.

In the half hour that followed the presenting of the matter and the discussion which it aroused a subscription paper was presented and over three hundred dollars was pledged on the spot. This has been increased since. The money will be spent largely for the support of preachers and chapels and is exclusive of the support which individual members contribute to their home churches.

We hope that this organization will prove a strong factor in teaching our Chinese friends more and more the joy of giving to the Lord and the nearer realization of the hope that China herself may win China to Christ with financial as well as spiritual support.

Early prayer meetings were held each morning during the conference and were informal in character. At one of these, Li Sieu Seu, one of the teachers in the girls' boarding school, was led to suggest that as many of those present as desired should pledge themselves to definitely try to lead one soul to Christ

that year, that he should pray daily for this one, that he should personally talk to this chosen person of the things of the kingdom of God and in every way possible seek to lead him to a definite decision for Christ.

After prayerful consideration God moved the hearts of twenty-four men to respond to this invitation to service. A written agreement was drawn up and each one signed his name and the number of men with whom he would work, some one, some two, some five, and one assumed a spiritual responsibility for ten souls. As a result of this prayer meeting at least forty-two people who are now outside the light of Christianity will be brought constantly before the throne of grace and we believe eventually into the Kingdom of Heaven.

But the matter does not rest here, it will be presented to the home churches of the delegates. Last Sunday in one of our country out-stations the preacher and his deacon who were present at the Shaowu meeting, suggested that the plan be adopted in their home church and thirteen men and women in this one place became members of this band of soul winners. If this can be carried into all of our thirty churches, what may it not mean for the cause of Christ in Shaowu?

Do you wonder that our hearts are gladdened and we pass the opportunity for service on to the friends at home whom we know are already praying for the coming of His kingdom in China.

"The kingdom of God is within you, Christ says. Here are a few evidences of the truth of His words. May China not cease to work and pray until the "Day dawn and the Day Star arise in all her hearts."

GIRLS BOARDING SCHOOLS,
SHAOWU.

By Miss Frances K. Bement.

During the year 1907 my chief work has been in the Girls' Boarding School. With sixty boarders the first half of the year and fifty-six the last half, in all grades from first primary through the high school, I have found plenty to do. The girls' ages range from nine years to twenty three, thirty-four of the older ones having an average age of eighteen years. Twenty-two of the girls have this year united with the church. Their Christian Endeavor meetings show steady growth. I wish the girls at Lin Chin, North China, might hear the earnest prayers offered on their behalf—that they might have a home for their little school. They would be filled with hope and courage I am sure.

Nearly thirty cities, towns and villages are represented in the school and during the summer vacation twenty-eight of the older girls volunteered to do Christian work. Four of these had a primary Sunday School of forty pupils at the East Gate. Many homes in over forty towns and villages were visited and

regular classes were held in a number of places for women and children. Good reports come of the work done and other places are asking that some one be sent to them. This work was done without pay as a Thank-offering.

Fortunately a number of the older girls happen to be daughters of preachers and are thus able to do in part the work which the preacher's wife at home is expected to do but which is far beyond most of the preacher's wives in the Shaowu station at present. But China is growing and we look for progress every where. It has been truly said that "China has made more progress the past three years than Japan ever made in any three years of its history." Shaowu shows its share of progress.

A THEFT IN THE GIRLS' SCHOOL.

School had been in session eight weeks and nothing serious had happened until it was announced upon my arrival after a five days absence upon a tour to two of our distant churches, that one of the smallest girls had stolen an omelet made of beaten eggs and water. Her little box, which answers for a trunk, had been searched and the delicacy had been found. The foreign teacher felt that this was very serious and she suggested that the girl's hands be tied behind her back; but Beautiful Spring, one of the older girls who had had this special girl in her charge since her first day in school,

since her first day in school, plead for her. She had taught her to pray, she "had prayed with her every morning" and she felt that she had perhaps failed in her duty toward her little charge and she wanted to do more. When the school voted that she be made to sleep alone in a room lest she steal other things belonging to other girls Beautiful Spring asked to be allowed to sleep with her and then she prayed for her:—

"Dear Father in Heaven who art pure and holy and full of love and art grieved in the extreme when one of Thy children fall; we thank Thee for Thy forgiveness, for we are all weak children and sinful. But Thou canst make us pure and holy and honest like Thyself. Teach us all to help each other. Thou art so near to each one of us but we so seldom realize Thy nearness. Thou art longing all the time to give us the help we need, but we are so slow to accept it. Help us each one to remember that our sin is against Thee and that we grieve Thee. Make us each one more grateful for all the blessings Thou art daily sending into our lives. Thou hast given us, this beautiful school where we can daily learn more of Thy great love. May we not hinder Thy purposes of love for us, but wilt Thou make each one of our lives a blessing while we are still in school and when we leave may we be used in helping to spread Thy Kingdom and to tell many who are now in great ignorance of Thy beautiful light. Forgive this little child

of Thine. Thou knowest how her parents sold her when she was a babe; Thou knowest how the father in the home she now lives has only just learned of Thy Righteousness and Thy love, and that the mother has not yet learned. Thou knowest that this is but a little child and that she has only been in school a few weeks. Forgive her and teach her that she may go home and teach her parents. We thank Thee that Thou dost count the very hairs of our head and dost hold us worth while to give Thine only Son that we might be saved. Save this Thy little child whom Thou dost love and forgive us all. Not because we are worthy do we ask these things, but in Jesus name.

The true wish of a sincere heart."

BIBLE CLASSES FOR WOMEN.

Frances K. Bement.

The distant Bible classes for women and the Bible women have been under my care since Miss Walker's absence from the Station for her furlough in America.

Two Bible Conferences, for the women in different parts of the Station have been held and a third has been asked for to be held at Kien Neu the following month. One of these conferences is reported in another column.

All of the Bible women have been visited once or twice during

the year. This has required over eight hundred miles of travel, most of it on foot or by sedan chair carried by two men.

But these visits pay and we are always urged to go farther and stay longer than we can. There are always some Bible classes that are slighted and some villages whose invitations we must put off until we have more time.

WOMAN'S MEDICAL WORK, SHAOWU.

By Dr. Lucy P. Bement.

This has been an unusually busy fall at the Shaowu dispensary for women as well as outside.

I have been having eighty or eighty-five patients a day and I tell you they just make me "hump"—there is no other word to express it. I just wish you could see me, as I actually race to take care of them.

Some of the cases are most pitiable. Today a man came carrying a little seven year old girl on his back, whom he had bought last spring for a wife for his little son of the same age. Two years ago her mother bound her feet, and when this man brought her to his house he wanted to unbind her feet; but his wife had not had time to make her larger shoes. I found that the toes were turned back under the foot and the bones were displaced. The bones in the heel were decaying and

sloughing away through ulcers in the skin. With proper treatment I trust that in time she will have a good pair of feet.

One day a man came to ask if I would give him some medicine for his wife's face. I asked to see her, so he called a chair and brought her to the dispensary. She was evidently suffering from the sins of herself or some one else. Her face had been growing worse for three years, but as they were now looking for the advent of a son and heir, they thought they would try the healing powers of the foreign doctor. The bones in the nose were gone, the nose had almost entirely rotted away and the nostrils had grown together. The eye was closed and about half the face was a sloughing mass.

In two weeks she looked like a different woman altho of course she will never be her original self.

I see patients in the dispensary in the morning and go out in the afternoon. I have a Bible woman who does personal Christian work among the patients. The greater number of the patients this fall have been from heathen classes. Miss Funk's personal teacher often preaches and a regular gospel service is held with singing and prayer.

I have been out to twenty-five villages this fall at the urgent request of the village people to see patients.

The farthest town was one hundred miles away. One village was twenty miles away over a mountain. I reached the foot

of the mountain at dark and then by the light of the stars and two wax candles climbed the mountain path, not a few times having to stop to see where I should put my foot next, to avoid tumbling into the mountain stream that I could hear rushing along somewhere below the path.

It was eleven o'clock when I had seen the patient. I told them that I had to return to Shaowu early in the morning because I had so many very ill patients that I did not want to leave, so a messenger was sent out. The sick people who lived near the chapel were called in and I treated patients and dispensed medicine until some one finally suggested that I was tired and must go to bed. It was already morning but the people of the house killed and cooked a chicken to have ready for my breakfast. Shortly after daylight I started back to Shaowu.

Another place where I went the man told me that if I went right away I could be back before the city gates closed that night. At one village on the way, thirty patients were waiting and at the place itself forty more. I saw them while the coolies were resting and eating supper and returned that night.

I have also made several hundred calls on the sick here in Shaowu. Among them I have been called to see some one in all the higher official families in Shaowu. The wives of the two higher officials have given me a cordial and urgent invitation to

visit them and tell them of the gospel.

I am also chairman of the building committee for our new house and we have to watch the workmen and direct them as to every window, door, arch, or hole for timber. It is a brick house. Miss Funk who is also on the committee was up in the top of the second story window three hours and a half the other day showing them how to put up the chimney. We spend hours and hours showing them over and over again.

I am also teaching twenty girls in the Girls' school to play the organ and occasionally I hear them all sing.

I have also been chairman of a committee to make a drain for the school property.

If this all together has not kept me busy, I do not think that I want to be busy. I never worked so hard in my life, nor enjoyed my work so much, nor enjoyed better health.

HOUSE TO HOUSE VISITATION IN SHAOWU.

By Miss Grace A. Funk.

During my two years work in Chicago I became greatly interested in all kinds of visitation work, in connection with the poorer classes as well as in regular church calling and when I came to China I was anxious to take up the same work here.

Accordingly this past fall I have given two afternoons of

each week to this work in Shao-wu and I cannot begin to tell you how full of interest it has been and continues to be. I am a firm believer in preaching the gospel in the homes.

Of course as yet I speak the language very imperfectly so I am always accompanied by a Bible woman or another of our Christian women.

It is very different from city visitation work at home but I can truthfully say that in many respects it is more pleasant.

Instead of walking up to a fine several storied brick or stone flat building and ringing the bell, using the speaking tube or taking the elevator, I am ushered in the front door through what is not only the front door yard but often the pig pen, sometimes the horse stable and nearly always the chicken yard, and thence to the main room of the house, resembling an open court, where I am received not only by the lady of the house but generally by all the ladies of the house; for this too is a flat, nearly every house being occupied by several families.

There is one advantage in calling in China. I have never failed of a warm welcome wherever I have gone.

I am also generally accompanied by a train of followers either from the street or the last house where we have called. We are always served with tea after the first greetings are over, and too frequently with sweetened water which is so sickening that I only pretend to sip it.

The Bible woman introduces

me as the new unmarried lady from America and for some time afterward my personal appearance, my clothes and my family are the subject of general conversation. It is always a polite question in China to ask one's age and not amiss to ask the price of each article of clothing. My watch and my shoes are the chief objects of admiration.

Now that the weather grows colder they are anxious to know how I keep warm and want to know many layers of clothing I wear. The Chinese do not have fires in their houses for warmth, only for cooking, so as it grows colder they add another garment and another until they are almost as broad as they are high.

Our Chinese friends have such faith in the foreigners' God to provide for His children, that I sometimes hear them say that because I believe in the doctrine I am never cold and so do not need to wear as many clothes as they do.

It is Chinese etiquette to voice their admiration of you and all your belongings, even my extremely large feet come in for a share and my hands which they tell me are very soft and white but would be much more beautiful if I would only let my finger nails grow.

One family told me that they had heard that the people who lived in America had very black skin. I suppose some where they had heard of our negro population.

I in turn, sometimes ask questions too. I generally make

friends at once with the babies and the children. One day when I asked a mother what her baby's name was, she told me "Little Dog". Baby boys are very precious, and they are not infrequently given such names to deceive the evil spirits. If they can convince the evil spirit that the baby is not valued then of course the spirit will not steal him away.

One of our most prominent Christian men was called as a boy "Old Chair Coolie" and another rejoices in the name of "Monkey". It is also not infrequent to refer to the boy baby as "Little Sister" or have one of his ears pierced to pretend to the spirits that he is a girl.

Finally we satisfy their curiosity and the Bible woman explains to them why I have come and leads on to the old, old story of Jesus and His love. The women listen with seeming attention. I gather the children around me and try to tell them a little about Jesus or teach them the words of some simple hymn. We sing and have prayer at each place.

We make two or three such visits in an afternoon and reach from ten to thirty people at each place.

It is blessed work and altho we may not see many immediate results yet we pray and hope that the seed sown in these homes of poverty, squalor and heathen darkness may bring forth fruit unto life eternal.

EDITORIAL AND COLABORATORS' NOTES.

The *Messenger* extends sincere greetings to all who are privileged to enter upon the duties, and share the hopes, joys and successes of the new year. The year bids fair to witness many momentous events in which all should rejoice to have a part.

This issue is largely devoted to the Shaowu Field, our most interior, and very promising station. We trust each article will have a careful reading and that new and deeper interest will be aroused. This field, being 250 miles beyond Foochow, in the north west part of the province, is in a way isolated and widely separated from the other stations of the Foochow Mission, and has to carry on all departments of missionary work in an entirely different dialect from that used in the other stations, which in most respects makes it practically a separate mission. It has made great progress since its establishment in 1876, thirty-one years ago, notwithstanding it has always been insufficiently manned, and many times having no missionary in the station. It needs two more families at once to reinforce the station, and even then they could not properly meet the increasing demands of that field.

Each year the world grows smaller and the ends of the earth are brought nearer each other. Missionary interest in both hemispheres is being greatly aroused, the work in many mission fields

is rapidly increasing, and the missions of our own Board are having their proportionate share in the successes. Hence we have every reason to rejoice and take courage and put forth greater efforts and make larger sacrifices that the kingdom of God may advance much more rapidly this present year.

Dr. Emily D. Smith went home on furlough in November. This left the Inghok station without any physician. And in view of Mr. Smith and family planning, also, to take their furlough this spring, Dr. and Mrs. Whitney have been changed from Pagoda Anchorage to have charge of the Inghok station this year.

Our annual meeting held with the Chinese constituency in Nov. was both interesting and helpful. There was good attendance and a good program well carried out.

This year was observed as jubilee year, being the fiftieth anniversary of the organization of the first Protestant church in Foochow, and second in this province. The first in Amoy 1856.

Two of the original members were present and made addresses.

The other two missions, Anglican and American Methodist, were represented by delegates and all seemed to enter heartily into the service and were greatly rejoiced at the remarkable development of Christianity, in this mission and the other missions of the province, since 1857.

Another interesting feature of the annual meeting was the celebration of the seventieth birthday of our three oldest pastors and was made a very happy occasion for them. Our annual meetings with the Chinese are planned for and designed to help and cheer our constituency, and they appreciate it and get much good to take away with them and encourage them in the next year's work.

We are just realizing what the Laymen's Movement means by the visit of Mr. and Mrs. Rust of Minneapolis. Mr. and Mrs. Rust have been to Japan and have visited the north China mission and plan to go to Hong Kong and Canton from this place. Mr. Rust is taking eight months from his business so as to see the work that missionaries are doing, and then will use this information in increasing the interest in missions at home. He is getting a broad outlook on missions. One afternoon he spent in conference with the preachers of Foochow City asking them many questions as to what led them into their work and also as to the effect of Christianity on the personal life and upon the large social movements now in progress in China. He also told the preachers about the Laymen's Movement and its significance for missionary work. At this preacher's conference it was brought out very vividly how much influence the church has exerted on the anti-opium crusade, anti-footbinding, the new education, the new patriotism.

The conference was most helpful to the preachers. They were enabled to speak to a layman and ask him regarding the church life in America and the progress of our church.

We were also favored by a visit of Lieut. and Mrs. Jewett from the Philippines. They leave behind them many pleasant memories of social gatherings and trips to churches and schools and monasteries.

The new educational movement is growing rapidly in Foochow. The magistrates of the Ming and Au Guang districts are building a union Grammar school to accommodate several hundred boys. Two buildings, each two stories high, and furnished with desks and seats and black boards and maps and charts are already finished and occupied and another is nearing completion. There are at present about two hundred boys in the school and about fifteen teachers. Several of the teachers have studied in Japan.

The Law school occupies new buildings about five minutes away from Foochow College and has over four hundred students.

The Commercial school is situated about ten minutes away from Foochow College occupying new buildings. According to last reports it had over 100 students.

Two students of Foochow College spent their summer vacation in running an opium refuge.

They helped about sixty men to give up the drug and stirred up enough interest in ten villages with four thousand inhabitants so as to make a move against the introduction of opium into these villages.

One student from the Seminary spent his summer in the anti-opium campaign in his own village and the surrounding villages.

The Y. M. C. A. Chapel under the auspices of the Y. M. C. A. of Foochow College is opened every night. The students from the law school and the military school are frequently in the audience and remain for further conversation after the service.

Foochow City now boasts a daily newspaper. Every morning we are favored with news from China and abroad and local news. It is called the "Fuhkien News".

Recently there was held in Foochow a public meeting to consider railroads and at that meeting forty eight thousand shares of five dollars each were taken by different government schools. Such an interest should expedite the construction of a railway between Amoy and Foochow which has been under consideration for some time. Such a road would help the missionary cause a great deal.

A. B. C. F. M. Notes from the "Fuhkien Witness".

Ling Hie Ding, a Hanlin graduate, and in charge of the govern-

ment educational institutions of Foochow delivered a strong address against opium at our annual meeting.

At the Endeavor Rally held on Nov. 12 over twelve hundred young people were present. The address was given by Hon. S. L. Gracey.

In Foochow City and suburbs there are ten Junior Endeavor Societies.

The Christian Endeavor Union of northern Fuhkien contributed toward the C. E. Memorial building to be put up in Boston \$112.18.

Our Native Missionary Society is now supporting two chapels and is planning to open another chapel in Inghok.

Five girls of the Foochow Girls' College at Ponasang joined the church Sunday December 9th at Geu Cio Dong.

Shaowu reports a native Home Missionary Society collection taken recently, amounting to \$600.00.

The Mission greatly rejoices in the accession of Miss Perkins to the Diongloh Girls' School and Miss Ward to the Foochow Girls' College at Ponasang. Young blood fresh and cheerful from the home land is very heartening to the semi and older veterans of somewhat burdened service.

Joy and sorrow are quite apt to mingle in life. So we were called suddenly to mourn the death of Miss Ella J. Newton on Dec. 28th, 1907. She was a valued worker and will be greatly missed.

Miss Newton came to this mission from Auburn, Mass. in 1878, an experienced school teacher. She took up the study of the language with zeal, and having good linguistic ability and an experienced helper, in the late Mrs. C. C. Baldwin, she made rapid progress and early became proficient in the use of the language both in teaching and speaking. She was one of the best interpreters within the limits of her vocabulary that has ever been in Foochow.

As to her work, she was zealous, faithful, conscientious and efficient. She was strict in school, yet kind and always meant to be just and impartial in the treatment of pupils, and always labored for their best good. She was an earnest Christian, and one persistent aim was to bring her pupils to the knowledge and obedience of the truth. The first Christian Endeavor Society in China was organized in connection with her school, and it was largely thru her persistent efforts that this first society was made a success. As a missionary we have had none more faithful, or conscientious, none of more practical wisdom.

She was economical, diligent and unceasing in her plans and efforts to secure the one supreme end of her missionary life. And this often led her to go to the limits of her strength. Many Chinese owe their better condition of life and character, and not a few their hope of eternal life to her concern and untiring efforts in their behalf. As a

member of society she was pleasant, genial, interesting, and was liked by all of her colaborers in her own and the other missions.

The most of her missionary school life was spent in connection with the Ponasang Girls' Preparatory School, yet it was her strong desire to see the day when there should be a Girls' College for the still higher education of Chinese girls, and all her plans were directed to that end till she was gratified to see her hope realized and she was permitted to spend the last few years of her life in the direct higher education of women. But in May, 1907, when Prof. Moore and Secretary Barton of the deputation were here, she had the misfortune to fall and break her arm, which disabled her for the rest of the summer. In October

she was again able to resume work tho not very strong. In November, during the annual meeting, she was suddenly taken ill with stoppage of the bowel, and was kept alive by artificial feeding for seven weeks, when an operation was decided upon as the last means of saving her life. She endured the operation well, and at first gave hopes of rallying. But later she began to sink and all efforts to prolong life were unavailing. She was prepared for the change and remarked as she was nearing the time for the operation, that it would be better if she could quietly "slip away". All was done for her that skill and kind attention could provide. Her twenty nine years of faithful and efficient service is well worthy of emulation.

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